

THE
Line of Truth
AND TRUE
JUDGMENT,

Stretched over the Heads of

Falshood and Deceit,

In a Short, yet Serious Examination, of
a Printed Book, Entituled,

[*The Memory of that SERVANT of GOD*
JOHN STORY Revived]

Subscribed in parts, by several persons therein named;
Wherein their **Hypocricy & Deceit** i **Applauding him**,
is manifested and detected, and their groundless **Clamour**
and **Calumnies** against Order and Discipline amongst
God's People Rebuked :

Together with a short Account of what the Sepe-
rate Meeting in *Westmorland* (that the said *J. S.* and *J. W.*
were the Principal Authors of) is come to.

By **THOMAS CAMME.**

LONDON, Printed by *John Bringhurst,* at the
Sign of the Book and Three Black-Birds in
Leaden-Hall Mutton-Market, 1684.

He that is first in his own cause, seemeth just, but his Neighbour smeth and scatcheth him.
Prov. 1. 17.

For he flattereth himself in his own Eyes, until his Iniquity be found to be hateful: The words of his Mouth are Iniquity and deceit: he hath left off to be wise, and to do good. Psal. 36. 2, 3. They that forsake the Law, praise the wicked but such as keep the Law, contend with them, Prov. 28. 4. The Man that wandereth out of the way of understanding, shall remaine in the Congregation of the

Dead Prov. 1. 16.

Who leave the Paths of Uprightnes, to walk in the ways of Darkenes, Prov. 2. 13. Fromat dnfes is in his heart, he deviseth mischief continually: he soweth discord, Prov. 6. 14. Now I beseech you Brethren. mark them which cause Divisions and Offences contrary to the

Discipline which ye have learned and avoid them. And by good words and fair speeches decrease the hearts of the Simple, Rom. 16. 17 18.

They went out from us, but they were not of us for if they had been of us they would no doubt have continued with us: But they went out, that they might be made manifest, that they were not all of us, 1 John. 2. 19.

18 x 136
(5) 386

THE

Times of the

AND THE

ADVERTISING

OF THE

ADVERTISING

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

To the Reader.

READER.

W Here, as a printed Book of late came accidentally to my Hand, Entitled [The Memory of that Servant of God **John Story** Revived, &c.] from one that is no Professor of Truth: to whom many of those Books were (by some of the said John Story's Friends, and of his and John Wilkinson's separate Meeting in the North) given, in order to be spread amongst the Worlds People, as they have frequently done: And in the serious reading over of the said Book, I was certainly sensible of the mischievous design of that Spirit from whence it sprung, against the People of the Lord; several of the pretended Testimonies for the said **I. S.** being abundantly stuffed, with most bitter and Ungodly false Reflections against Friends, together with false Jealousies and perverse Insinuations, tending to stir up Persecution against us, and to render the Truth odious, and the Friends of it a scorn to Fooles; wherefore I felt an holy Indignation to arise in my Soul, against that wicked and Mischievous Spirit, that under colour & pretence to promote Truth, it's Principles & Doctrines, hath sought all Occasion to undermine and defame the same, and to calumniate and asperse the sincere and faithful Friends thereof; appearing in its Instruments now (whose minds through prejudice it hath in a great measure infatuated and made senceless) much like as in that Old Betrayer of the Just, Judas, who when he came to betray Christ the Lord of Life and Glory, into the hands of the Wicked that sought his

B

Life,

To the Reader.

Life, said, Hail Master, and kissed him; So these even while seemingly in fair words and feigned speeches, they are pretending to be Friends of Truth, and to advance its Honour, they are betraying its honour into the hands of the Wicked, and putting an Instrument into the hands of them that have sought to suppress and tread Truth under foot, if possible for ever, and to render them, who through Obedience to the Truth, are become its Friends, a prey and a spoil to the Wicked: wherefore it became matter of concern to me, in the Name and Fear of the Eternal God, to give a Testimony against and to rebuke that Spirit, and also to manifest the deceit and falshood of several of the Testimonies given and subscribed by several Persons named in the said Book; a short Examination whereof hereafter followeth, desiring of the Lord that it may tend to the preservation of the simple, from the deceitful snares and transformed baits of that Spirit, that draws back into Perdition, and also to the undeceiving of the simple that may be beguiled through the cunning sleights of men given up to serve this Spirits Interest, that hath been at work to divide, separate and scatter the gathered of the Lord; this the Lord knows is chiefly in mine Eye, together with the clearing of Truth and Gods Faithful People, by wiping off some of the Dirt cast upon the same by the Compilers of this Book; otherwise its my present sense, I should not have felt that concern of Spirit on this wise to have appeared, being that the Lord hath in a great measure manifested this Spirits work already.

Camsgill the 8th ?
Month, 1683. S

T. C.

THE

T H E
Line of Truth and true
Judgment, &c.

IN the Beginning of their Book, they say, *A Tree is not so well known by Reports, as by its Fruits.*

It's true, *J. S.* was better known by the Evil Fruits of Strife, Discord and Separation, to all whose Eyes by the power of Truth are kept open, then by what they Report of him; *viz. To be a Man of Peace:* And the Scriptures by them cited after the foregoing words are misapplied, for neither *J. S.*'s nor your Conversations, in your Strife, Opposition and Ungodly bitter smitings of late Years against Friends, are neither in nor of Christ; for he leads into peace and love in the Holy Spirit; so that the first of *Pet. 3. 16.* belongs not to you; and as for *Psal. 112.* it is fulfilling upon you; for notwithstanding your grief and gnashing of your Teeth against the Righteous, yet their Righteousness endureth, and your Desires will Perish.

Also as for that Scripture you have cited out of *Psal. 120. 7.* your Fruits have manifested you to be of them that are making War against the Lord of Peace and his peaceable People and Followers, as may hereafter be more fully evinced, when I come to take notice of some of the many bitter Reflections and Smitings your Book is so stult withal.

And whereas you say to the Reader, that it came into the Hearts of some, to write something concerning him, (*viz. J. S.*)

And knowing (say you) that a thing of this nature hath not only been expected, but long since earnestly desired by many honest Friends in divers parts of this Nation; Its now for their sakes and others to whom it may be serviceable made publick.

Ans. It was not of the Lord that it came into your hearts to write untruths, but the Fruit of your restless Turbulent Spirits; neither was it expected or desired of faithful Friends, nor any service to them, but on the contrary tends greatly to the disadvantage of truth, and to the stirring up persecution against Honest Friends, whom you endeavour to Sacrifice as a prey to them that watch for that occasion; but the Lord hath been and is the defence of his People; Yea some sober Men that never professed the truth detests your work; the Person from whom I had your Book, (who also had several of your Books to spread amongst them that never profess truth) saith, *he cannot endure to read half an hour upon it; for it hath (said he) no tendance to Edification.* And I pray you, what did you propose to your selves thus to spread them amongst unbelievers? Doe you judge there can be any service to God, his truth or People in such a work? If so, I may conclude you are strangely Inatuated, like them of old spoken of, who thought they did God good service, when they persecuted and killed his People; let the consideration of these things sinke into your hearts, and repent, lest the Lord in wrath reward you according to your evil work.

Again, you say to the Reader, *When we consider what gain-sayings, &c. J. S. met with, &c. And the patience God indued him with all, and what charitable constructions he would make of Injuries offered to him, &c. It may truly be said; (say you) he was a Man of peace.*

Ans. If your own Assertion be true, as no doubt it is, That a Tree is better known by its Fruit, then Reports; then it may more truly be said, he was a Man that caused Strife, Division & Discord in his later years, and for gain-saying him in that work none need

be ashamed ; and as for the Charity and Patience, you say he was endued with, it will in it's place hereafter appeare how little a share either he or some of you have thereof.

F. W. In his Testimony page the 5th saith, *That F. S. Preached in publicke Assemblies and places adjoining about the Age of 14 Years, and depended on the Gift of God for his openings and Doctrine, &c. And he saw with the openings of God in that day.* And further *F. W.* saith in the same page, *That the sayings of F. S. have been that even to him, in that state was the Son of God revealed, the great and wonderful Power of the Almighty, the Everlasting day of Life, the Highest Power, the Commander and Giver of his Word, he that appeared in the clouds of Heaven opening Glorious things, hath revealed himselfe in power and great Glory.*

Yet after this *F. W.* saith in the same page, *though he was a Man, that would not willingly misse of the Highest Attainments in Truth, yet he was not ashamed of being Silent in the presence of an Assembly for the day was wherein he saw the King the Lord of Hosts, whose Majesty made him Astonish'd, at whose presence and sight, he was struck Silent for the space of a whole year, &c.*

Ans. How hath *F. W.* in his endeavours to extoll *F. S.* contradicted himselfe? To *F. S.* saith he, *was the Son of God revealed, the great and Wonderful power of the Almighty, the Everlasting day of Life, the highest power, the Commander and Giver of his Word, he that appeared in the Clouds of Heaven, opening Glorious things hath revealed himself in power and great Glory, by whose openings he saw, and on whose Gift he depended at that time, about the Age of fourteen Years, for his openings and Doctrine in his Preaching, in the afore-said Assemblies. What higher Attainments!* Yet after all this saith, *The day was when he saw the King the Lord of Hosts, whose Majesty made him Astonished, at whose presence he was struck silent for the space of a whole year:* Now let the Reader marke ; to him was the Son of God revealed the great and wonderful power of the Almighty, the Everlasting day of Life, the highest power, the Commander and Giver of his Word, he that appeared

appeared in the Clouds of Heaven opening Glorious things hath revealed himself in power and great Glory, by his openings he saw, and upon his Gift he depended in his Preaching for Openings and Doctrine; Yet in that day when he saw the King the Lord of *Hosts*, he was Astonished at his Majesty, and at his sight and presence struck silent for a whole year. What confusion is here brought forth! what setting up and pulling down! At the Revelation of the Lord in Glory, he was opened to Preach, at the sight of him he was struck silent.

Surely *J. W.* and *J. S.* were both under a mistake with respect to that Glorious Revelation of the Son of God, the great and wonderful power of the Almighty, the Commander and Giver of his Word; and also of depending on his Gift or Spirit in his Preaching; wherefore he was struck silent at the Appearance of the King the Lord of *Hosts*, having not Preached from his Gift or Spirit, but run before he was either endued with power from on high, anointed, or sent, which is confirmed by what *J. W.* cites in the next page to be *J. S.* his words (*viz.*) *If I had sate in silence all my Life, I durst not go before God speake by his Spirit in me*: It's evident that in his Preaching before he was struck silent as aforesaid he spake when God by his Spirit did not speak in him, which was the cause of his being struck silent and sitting in silence; so that both *J. W.* his mistake and contradiction may be read running; and his Designe of exalting and extolling *J. S.* for a Preacher depending on the Gift of God, (as is before by him asserted) which is his Spirit, false, as with respect to the year by him mentioned, as it is also false that he was a Preacher at all, or did Preach in those Assemblies, at or near the 14th year of his Age, as by *J. W.* is mentioned, so men that dare Write, and Print such falsehoods are not to be regarded; How faine would *J. W.* applaud and renown *J. S.* by making him so Antient a Preacher; his great Zeale to effect the same, runs him upon the Rock of Confusion, Contradiction and falsehood

hood, which hath marr'd the face of his work, and let him reconcile it if he be able.

The next thing that I shall take notice of, is your exceeding great noise and rumble that you make against Orders, Prescriptions and Formalities; some of which I have collected out of the several pages of your Book, as they lay scattered throughout the same, and that for brevities sake, as being one of the greatest Subjects that you treat upon, wherefore one answer may serve for all; your words more especially taken notice of relating to that matter, are as followeth.


In page the 6th, *F. W.* saith, *That before Prescriptions, outward Orders and Forms amongst some Friends were so imposed, and carried a stress of Religion, J. S. was not judged a fl. er, &c.* And it's plain, that because he could not receive some Prescriptions of Men, with all its Formalities, therefore was he proceeded against as one of a wrong Spirit, and out of the Unity.

In page the 7th, his Religion was not formed with Orders and Precepts, &c. If People wait not in the Spirit, but oppose with forms of mens making, &c. *when he heard such Doctrine, (viz) have an eye to the Brethren, it seemed strange as the proceeding about outward Orders did.* And in *F. W.* his Postscript, page the 9th, *With your own measures savour for your selves, lest you be led in a false belief, by Men that love and lust to rule under pretence of Gods Motion, and Unbrotherly Proceeding, under pretence of Church power; &c.* Then high places with Spiritual Wickedness had not been assumed; but when temporal things have Religion placed in them (which only springs from the fountain of Life) this dishonours God, who is the author of all true Religion, &c.

In page 12th, *F. F.* answers for *F. S.* *It was for Conscience sake that he could not, or did not conform and submit unto the setting up such Orders and Ceremonies, as others would have had him done, and doubtless he thought them superfluous and more then was really needful to be so strictly practiced, &c.* Page 13th *Not one Man that we know of, who hath a publick Testimony, and doth not conform*

conform unto Orders and Ceremonies, as aforesaid, that is now owned or accounted as formerly by those that have appeared against him (meaning *J. S.*) or are hot and zealous for the Orders, &c. Page 18. How apt People have been to be led and run into Imitations, and practice that others have practised, &c. but have through a kind of Zealous mistake, sometimes cryed up and esteemed the Traditions and Inventions of Men, as Ordinances of God, &c. he was not against good Order, but the imposing of it; not for laying the stress of Salvation upon any outward things or methods, that were or might be practised amongst Gods People, for that would be an Idolizing of it: And Hypocrites may come into an outward Conformity, or uniformity with outward Orders and Methods. Page the 19th. The strict Observance of any outward Observations, or Traditions, or Inventions of Men, &c. Page the 22th. *J. M.* saith, He (meaning *J. S.*) held forth a Testimony against all Formalities set up by Man, though under pretence of the Motion of the true power. Page 24th, *R. A.* saith, Was it because he (meaning *J. S.*) could not submit to some outward Orders, Prescriptions or Rules prescribed by fallen Man, &c. for you to encourage the setting up, and not only so, but to judge and condemn others for not conforming to your outward Orders, &c. as if the Saints Unity stood in the practice and performance of those outward Orders. Page 34. *J. C.* in his verses on *J. S.* saith,

Truth 'gainst Tradition thou didst well maintain,
Of Innovations, thou Prophetick saw,
Rules made by Men last turned into Law.
&c.

 In Page 36. *C. Harris* tells of defaming every Man, &c. that is not conformable to some new sort of Church Government and Discipline, so called: Much more might be recited, but this may suffice to let the truly wise and understanding Reader see, what a clamorous noise and rumble you make against you know not what, being

being inconsistent and uncertain in your Smittings and Reflections; and in so general terms, that it bespeaks more Malice and Enmity then any matter; one while it's not against good Order, but the imposing it, or putting stress of Religion in outward things, and the laying the stress of Salvation upon outward things or methods, that were or might be practised amongst Gods People. Another while against Innovations, Inventions, Traditions, Formalities, Prescriptions, Rules, Formes, Orders, Observances, prescribed by Men, and by fallen Man; but not one word what these Innovations, Inventions, &c. are; nor who are the Men, or fallen Man that prescribes them: What silly & senseless work is this? ridiculous to all serious & understanding unprejudiced Readers, and is conceived in the Hearts where gall and Bitterness dwells, and brought forth of that Womb that hath lusted to envy; And the Reader that believes, or receives such uncertain and general Clamorous Reflections, is either by-assed through prejudice or too too credulous through Ignorance; for it hath been fully evinced that the Lords faithful People, whom you thus unworthily calumniate, have not laid the stress of Salvation upon any outward things or methods, that are or might be practised amongst Gods People, but only and alone in that Powerful and Eternal Name, besides which there's none other given, by which Salvation can be obtained.

Can you not yet see how you are drunk with that old opposing Spirit, that hath appeared in Professors against Friends, as also in such who have Apostatized from the pure Simplicity of the Gospel, who have been like you crying out, (the Professors for placing Salvation in something besides that Eternal name, by which alone Salvation is attained) the other (*viz.*) Apostates, against Forms, Prescriptions, &c. till they have lost all truth-like forme and order, involved in darkness. And why do you so basely Insinuate to your Reader, that Friends have brought in Innovations, and are in the practice of things, as to Order and Discipline,

plane that are Inconsistent, with the Order and Rule of the Truth ? It had been but like Men (set aside the high pretences of Christianity, you pretend to) for you to have given a Catalogue of them, and to have Manifested them to have been evil, either in Nature or effect; & also to have Manifested, who are they, that are the innovators & the Inventers & prescribers of such things, what Men or Fallen Man, as also who it is that lays the Stresse of Salvation upon them, and places the Saints Unity in them; since you have not, your work favours of Envy, and of the Gall and of the Bitterness that's under your tongue, notwithstanding your smooth and oily lips; it were well if you would yet be wise, and have so much regard to your reputation, as to cease from such Groundless Insinuations, Surmises and false Jealousies against the Innocent People of the Lord; and not thus to publish in Print your own shame, and the enmity that you have drunk in through prejudice; for your work in this kind, is and will be your shame, as it will certainly be you Burthen: And if you expected praise thereby amongst any truly wise or sober, you fall far short of your Expectation, for I hear of none in these parts, that it pleases or gratifies, but either Persecutors or *Apostates* and Backsliders from the Truth, and its Order, who *Marry* with Priests, pay Tyths, abscond in times of Sufferings, and other loose Practices, they are the only Promoters of your Book; and its probable they can guess at the meaning of your Hideous noise, and rumble against Order, Rule and Church-Government and Discipline; as also can many others whose Eye is open, and so clear as to see through all your Painted and Spacious pretences and Covers of Innovations, Prescriptions, Orders, Rules, Methods, &c. Prescribed by Men or fallen Man: However we deny them all, and leave you to prove what you have falsely suggested; And it were but reasonable to expect, that you should be quiet till you had so done; And then I am sure we should be no more troubled with you in this kind.

But now as to the Order, Government and Discipline Gods faithful People, (whom you thus in a general way would asperse) are led into the practice of, they need not be ashamed of, for the Power of God is the Foundation thereof, all your Thunder cannot shake it, it remains sure forever, For by that word and power of an Endless Life, hath the Eternal God reached unto, and raised us up, and quickned us for a purpose of his own Glory, and we are to glorifie him with our Souls, Bodies and Spirits; yea and with all that we enjoy and are make Partakers of through his bountiful goodness; Wherefore it's matter of Engagement upon our Souls, through the Operation and Influence of his Holy Power and Spirit, to be found in the practice of what may any way tend to his praise and Glory, the Advancement of the Honour of his Truth, the Furtherance of the Gospel, the Building up one another in the most Holy Faith, that gives the Victory over the World, it's Lusts and wickedness, in which the pure and undefiled Religion comes to be practised and lived in; And whatsoever tends to these good ends is comely and of good report, and is acceptable unto God; and owned by him; and Thousands can in his Holy fear, (both *Males* and *Females*) call God to record, that this is the Foundation of our Christian concerns and Practices (in the Motions and leadings of his Grace and free Spirit) of Meeting together, on the Account of the Discipline that is and ought to be amongst Gods People, that all things amongst us, as the Family and Household of God that's pure, may be kept sweet, cleane, and pure, and that all who profess Truth may Live to the Advancing that Holy Profession to Gods Glory, which was the Practice of the Saints, as might be largely proved out of the Holy Scriptures.

What care did the Holy Apostle *Paul* take to Instruct and advise the Believers and Churches to whom he wrote his Epistles, that their Conversations might be Honest, and answerable in all things to their Holy Profession, that to the mouths of all

Gainfayers might be ftop't and put to f Silence ? And in how many outward things did he Preſcribe, give Advife, Admoniſh, Counſel, Order, Yea, Command and Charge ? And was there no part of true Religion in the Practice of them ? Would not that Spirit, you are acted by, have made that grievous out-cry in that day againſt him, and have called him fallen Man, and his wholeſome Advife and Counſel tending to ſo good an End, Innovations, Inventions of Man, Orders and Preſcriptions of fallen Man, and that thoſe things were but the outward Court, that was given to the Gentiles to tread, and that it was not ſo in the beginning ? For then he turned them to the Grace of God, and Inward appearance of God. And what now ! *Paul*, ſhall we need a direction from thee ? Wilt thou Build again the things which thou haſt deſtroyed ? Is not the Spirit and Grace that we have been by thee directed to, ſufficient to Inſtruct us ? But thou muſt Preſcribe to us, how to walk and act and be concern'd about Marriage, the Providing for the poor, the Married and the Unmarried State, the Husband to the Wife, and the Wife to the Husband ; Parents to Children, and Children to Parents ; Maſters to Servants, and Servants to the Maſters, whether believing or unbelieving ; Widdows, Diſorderly Walkers, buſie Bodies, and idle Talkers ; ſuch as were Erroneus, and ſuch as made a fair ſhew in appearance, but were not in reality the ſame ; is not this exactly your Spirits language ? Are you not thus crying out againſt Orders and Preſcriptions on the like occaſions, and againſt the Godly care and concern of ſuch as may be practiſing ſuch Advice and Counſel as the Lord may through Inſtruments recommend to his People, and hath had an answer in their Conſciences, through the Operation of that Holy power and divine Life, from whence it originally ſprung. Would God that the Eye of your underſtanding were again opened, that you might ſee what you are a doing, and that you might lay your hands upon your mouths, and doe ſo no more. And in this our

Chriſtian

Christian Practice we are well satisfied and confirmed, and there's no cause of being ashamed therein; and your false charge upon us, we deny, together with your Groundless aspersing Insinuations; and it's left at your door to prove and make out, or stop your mouths for ever: And as for all your general reflections, the upright to God lives over them; And if you continue your clamour against us, for the Christian concerns, as before related, we shall only be grieved for your obstinacy, and can forgive you and pray to God for your forgiveness.

The next thing I shall take notice of, is some of the High Applauses of *J. S.* Wherein you would exalt him to the Skies: and shall take the same Method as before, in Collecting and Gathering them together, as they lay scattered throughout your Book, that I may with more Brevity give answer, and manifest how little Ground you have for it, especially in his later Years, wherein his Fruits (according to your own Rule) is a more certain way of Judging of him, then your vain and groundless reports.

In page the 3d you say of him, *It may be truly said, he was a Man of peace, &c.* In page the 7th. *Oh! he was sound in Judgment. He had a pure discerning with the light of the Spirit, in the elect State in Christ.* In page the 8th. *God endued him with patience. The merciful dealings of God unto him at all times, filled him with a great sense of Joy and true content.* In page the 19th. *His Doctrine drops as the rain, that refresheth the tender grass.* In page 10th. *Who hath been a Living Example of Righteousness amongst us both in Life and Doctrine, even in a manner from his Childhood, as if he had been chosen from the Womb, and Sanctified for a Vessell of Honour.* God endued him with Divine Wisdom to a Large Degree. In page the 11th. *This worthy Man and Servant of the Lord.* In page the 13th. *So able a Preacher of Gods Truth, as he was.* In page the 16th. *He was a Man greatly beloved of God, who endued him with a large Portion of Divine and Heavenly Wisdom, beyond many of his Fellow Servants. His Conversation amongst us, was such as did well become a Minister of the Gospel,*

Gospel, both in Doctrine and Practice, for his Doctrine was sound; and his Conversation Honest, being unto some of us as a loving Father, or an Elder Brother in Christ, and as a Wise Counsellor unto others. Oh! how wise and prudent was his Carriage and behaviour. How grave and solid. One of the Worthies of Gods Israel. A good patterne and Example in Life and Conversation; for how blameless and Innocent was it! we know of none more sound in Doctrine, nor innocent and blameless in their Conversations, then J. S. and his faithful Companion, J. W. In page 17th. He was endued with an excellent Gift of Wisdom. A true Minister of Christ, and an able Preacher of the Gospel. A good Pastor. In page the 19th. He did both spend and was spent for the Gospel of the Kingdom. One whom the Lord had endued with many Spiritual Gifts, and precious Christian virtues, as so many Ornaments to him, as Moderation and Temperance, Patience, Christian-Fortitude, and Charity. In page 21st. That worthy Servant of the Living God. In page 22th. A Man not subject to change his way. And in page 23th. Doth and must shine as a Starr in the Firmament of God. In page 25th. Dear J. S. whom the Lord made an Instrument in his hand, and filled with Heavenly Treasure. In page 26th. His deportment, which hath been grave, and as a Servant of Christ: yea, it was such that from the first time to the last time, I saw him, &c. I never had acquaintance with any that exceeded him in Life and Conversation. In page the 27th. This faithful Servant of God. In page 28th. He was a Man of peace. In page 29th. The Memorial of thy faithfulness remaineth among thy Brethren; thy Portion is with the Righteous, who shall be had in Everlasting Remembrance, and shalt continue as an Everlasting Foundation; Time shall declare the meekness of thy nature, and that Gentleness that was in thee towards the flock of God. Wisdom went before thee, and understanding was thy Guide. Thy Testimony was from Heaven. Thy Doctrine dropt as the dew. The meeke and quiet Spirit was in thee. In page 30th. Thou was a faithful Messenger and Minister, a true Ambassadors of Christ Jesus wast thou. An Apostle of the true and Heavenly Profession. But

as an armed Man and a Champion, thy bow abode in strength, the wicked fled before thee, thou didst not turne thy backe. Never was worsted. In page the 31th. Divine Counsel did attend thy habitation. Thou appearedst as his Battle Axe, and the stroke thereof made the rocks give way, and the mountains cleft in sunder. It was thy Meat and Drinke to doe the will of thy Master. So that the North sounds out thy praise, and the West doth tell of thee, many in the South, &c. Fear did not Surprize thee, nor the Prison daunt thee. Page 32th. Days shall speake of the losse of such a Prophet. Page 33th. As thy beginning so was thine End in the Lambs War with the Lambs Nature. Pag. 34. The wise in heart will say that thou art blest.

With blameless life thou didst Truth maintain
And out of that with might de file didst live,
As blessed Man didst Holynesse retain.

And in page the 35th. That Antient in Israel, J. S. How Holy, harmlesse sweet then is that Man, &c. A Preacher of Righteousnes in his day with in Doctrine and Conversation, with abundance more of the like empty airy sounding as brasse, which is passed over for brevities sake.

Now you would perswade your Reader in page the 11th that this that you have written is not to draw out the Minds of any to admire him; and if so, to what end doth it serve? except it be to take off the reproach that he brought upon himself in his latter days, by the great Strife, Division and Seperation that he was so eminently concerned in, to the grief, trouble and exercise of the upright in heart, the which it will no more effect then it did in the like case in former days, when many cryed out concerning Corah and his Company, that they were the People of the Lord, when indeed their Rebellion and Presumption had manifested them to be the contrary; even so now what doth your vain noise of praise and applause of him, as, *The Servant of*

the Lord: That worthy Man: A Prophet: One of the Valiants of Israel: Gods Battle-Axe: A Man of Peace: A Faithful Messenger: An Apostle: Tender over the Flock of God, &c. If we must judge as you say by the Fruits, and not Reports, is he tender over the Flock that disturbs and scatters them? Is he a Valiant, that when Exercises approach hides himself? Or he a good Pastor that leaves the Flock, when biting and devouring Dogs come amongst them? Is he a Faithful Minister of Christ Jesus, and an Apostle of the Heavenly Profession, that joyns in a Confederacy against Gods Faithful People, with such as draws back and degenerates from truths Testimony, to pay Tythes, and be Married by Priests, flee in time of Persecution? this with much more that might be Instanced, was the practice of J. S. in his latter years, so notoriously known, that they will manifest great Impudence that dare deny the same; Did not he turn his back? Or was he Valiant? Did not Fear daunt him? Or was not he afraid of a Prison and worsted, who when Souldiers and Officers came to break the Meeting at the house of T. S. of Warth, where he at the noise of them left Preaching, and commanded the Doors to be shut against them, till he had escaped out of the Meeting into a Cockloft or Garret: Did the Wicked flee before him or he before the Wicked? Or was he Valiant, not turning his back nor daunted? when in the time of Persecution upon the Act against Conventicles, he led Friends of Preston Meeting, into Gills, Holes, Corners and obscure places to avoid Sufferings, setting one upon an Hill to give notice if Informers came, and saying, *If he had but a sign thereof, if but by treading upon his Foot, he would leave Preaching.* Is not this a badge of a dark creeping Spirit, and an Apostate, as in page 11th mentioned by you. Is not this the sound that the North gives of him? And cannot the West tell something of the like? And also some in the South? Or was he in these practices in the Lambs War, in the Lambs Nature? Was it in these slavish practices

practices that his sound Judgment did appear? Or his pure discerning? Or was he in these things a living example of Righteousness? It's said and that truly, *The Righteous are bold as a Lyon*. Did the divine heavenly Wisdom hereby demonstrate it self in him, which you say he had a great portion of, and was indued with beyond many? Or was it not rather the wisdom that's below, of the World? Was this his practice that's so sound? Is this his wise prudent Carriage and Behaviour? Was this his Christian-Fortitude, one of the Vertues you ascribe to him? Is not this he who is so holy, sweet and harmless, whom none exceeds or may compare with besides *J. W.* in Life and Conversation? Is this the memorial of his faithfulness that remaineth amongst his Brethren? Had it not been more both for his and your Credit to have let his Memorial have slept, then to have administred just occasion to be rebuked for your Folly? What Wisdom was it that went before him, or what Understanding guided him in these and many other the like practices? Was not his beginning better then thus? *Yes*, and well had it been for him, if he had ended in that Humility and Simplicity of the *Gospel* in which he began, and was for a time beloved and serviceable; then might the wise in heart have on certain ground, said, *He was Blest*. But when the Righteous turneth from his Righteousness, it shall be no more reckoned unto him, for a just Recompence of Reward he shall receive accordingly from the hands of the Just God.

In page 11th, you say, *Indeed we had rather come short of Commending, &c. then to praise or commend any beyond their due deserts.*

Ans. How far your sayings and doings disagree, may by what's before truly written, be clearly understood, by all whose Understandings are clear, being that you have so far exceeded in commending *J. S.* beyond his due deserts, and how you can reconcile so great contrarieties, I leave you to consider of.

In page 3d, you say, *What Charitable Constructions he would make of Injurys offered to him, &c.* And in page the 20th, *He was endued with a large portion of Christian Charity.* Again in page the 28th, say you, *I have often heard him put a more favourable Construction on his Opposers Actions, then I believe they could put themselves.*

Now to manifest the contrary, even his want of Christian Charity, I shall mention a passage in your Book, many other things I could insist upon.

In page the 7th, its said, *When F. S. heard such Doctrine, viz. Have an eye to the Brethren, it seemed strange and new, not like Truth, and he had a great dislike thereof, doubting to what it would grow.*

Ans. 1st. I give F. W. the challenge to produce the Author or Publisher of such Doctrine, which I believe will be hard for him to do; may it not rather be supposed to be by you invented, to put some sordid Construction upon it, in order to make it a stumbling to the weak, and to render Friends odious? but admit any Friend hath so expressed, what hurt is there in having an Eye to the Brethren who are faithful, provided it be a good end? And why should it be so strange, or so doubted of, or disliked, if he had so great a share of Charity as you ascribe to him? even to put a more favourable Construction on his Opposers Actions, then you believe they could do themselves; but in so saying you have stretched beyond the line of Truth, for if he had but had so much Charity, as to have given that Construction, which not only in Charity but common Reason may be concluded was the Construction, which those Friends who have published such Doctrine intended, (if any such be, which is still questionable) viz. that they were to have an eye to the Brethren, as they walked in Christ, or were followers of him, and this is both lawful and commendable. And how shall any be followers of the Brethren, as they

are

are followers of Christ? except they have an Eye to him, for if any follow blind-folded, or shut their Eyes, they are like to lose their way, or how should the Apostle Pauls advice and counsel have taken any good effect, if they had not had an eye to him? when he said, *1 Cor. 4. 16, 17. Wherefore I beseech you, be you followers of me, for this cause have I sent unto you Timotheus who is my Beloved Son, and faithful in the Lord, who shall bring you into remembrance of my wayes which be in Christ, as I teach every where, in every Church.* Again Chap. 11. and 1. *Be ye followers together of me, even as I also am of Christ.* And *Phil. 3. 17. Brethren, be ye followers together of me, and mark them which walk so, as you have us for an Example.* Now how could they be marked, that walked so as they had the Apostles for an Example, if they had not an eye to them? Can any exactly follow an Example and not see it, who hath not an Eye thereto, so that by what's already said, it's evident, that both *F. S.* and *F. W.* were out of Christian Charity, when they made that cavel at having an eye to the Brethren; and what you offer in opposition to the having an eye to the Brethren, in the same page, viz. *Look unto the Lord, and eye him, and the Wise mans eye is in his Head;* meaning Spiritually: Christ doth no more render the Doctrine unsound, contradictory, or to draw the eye from looking to Christ, then what was taught by the Apostle Paul, when he said to the Ephesians, *Be ye followers of God as dear Children:* Yet to the Phillipians, *Brethren, be ye followers together of me, &c.* Again to the Corinthians, *I beseech you Brethren be you followers of me, &c.* for it was as they were followers of Christ, whom they could not see, but as their eye was to him; so if your eye had been single, you would have had more Light, then thus to have stumbl'd at sound Doctrine, and have seen what was meant by having an eye to the Brethren, if any have so said.

In page 22th, *F. M.* saith, *Much could I speak, and that*

within the compass of my own Knowledge, to the particulars, by way of Imprisonment, and other Dangers and Jeopardies, that he, meaning J. S. was often in, &c. which I shall here omit, and rather straiten my self then be tedious to the Reader.

Ans. Now lest the Reader mark, what a great and vain flourish is here made of J. S's. Sufferings of Imprisonment, and other dangers and Jeopardies, Insinuating unto his too credulous Reader, that to give a full or perticuler Relation thereof would be so large that it would prove Tedious; and therefore omities it, though he streiten himselfe thereby, who will believe him in this matter; Especially considering, how far several of you have Exceeded the bounds of Truth; to advance his praise, wherefore it's not to be doubted that if he had had any such knowledg of his great Sufferings, a full Relation whereof would be so large to make them Tedious, that we should have had them, at least a part of them; but wanting matter therefore; would Gull the Reader with an empty sound. Its well known that he was but once Prisoner, mentioned by J. W. in page the 6th, which is little in comparison of the many and Tedious Imprisonments, that many have undergone for Truths sake; and if it be but considered how many ways he had to avoide Sufferings and Jeopardies, as before is taken notice of, in the matter of the Meeting at Warth, and indrawing Friends into obscure places in time of Persecution, it then will be no marvel that his Suffering was so little, and his Evasive way (below the Nobility of Truth) to shun Sufferings and Imprisonments, hath verriified the Testimony of a Friend in wilshire, that was previe to his words on that occasion in time of his Imprisonment, which tended to this effect, That if he once got out of Prison there, they should know how they caught him again; and was he not Industrious to perform afterward, what he then proposed? Witnefs his causing the doors to be shut at the aforesaid Meeting, at Warth, and hiding in a Cock-lost or the like obscure place; till the Officers and Soldiers were gone.

In page the 7th, you say that *J. S. Had great Delight in the Testimony that Exalts the Light, which God Commanded to shine forth through the Face of Jesus Christ.*

Ans. If his Delight had been in that Testimony that Exalts the Light, &c. Than he would have kept in Unity with the Children of Light, for there's no Testimony that more Exalts the Light, then the Saints walking in it, which is the Foundation of their Unity one with another, where the blood of cleansing is known, so that it's Evident by his Fruits of Strife division and seperation, that of late years he hath brought forth, that he hath been but only a talker of, not a Walker in the Light. And his pretences to the Light, and to Exalt it's Testimony, hath only tended to be a cover to his walking in darkness, and the work thereof, that he hath been found in; to his Infamie, all your Empty applause and praise of him will not wipe it off.

Again in the same page you say, *he cautioned to beware of a Spirit of pride and seeking Honour and Greatness, which he saw in his day was too much sought after,*

Ans. If his Eye had been clear of the Beam that was in it, he might very aptly have applied it at home, and have seen it to be his own Condition, and so perhaps it might have prevented his down-fall, especially if he had forsaken the same by humbling himselfe, to the Crucifieing Cross of Jesus, for want of which it came upon him: Did it not proceed from the Spirit of pride and presumption in *Corah* and his Company to charge *Moses*, &c. with Principality, Greatness and Lordship; and taking too much upon them, when it proved their own condition, and the reward thereof came upon their own heads? and are you not grieved that *J. S.* Who was as your Apostle, Captaine or leader in faction Strife and Seperation is removed, which makes you like the blind and Stubborn Israelites, cry up *J. S.* as Gods faithful Servant, his Battleax, Minister and Ambassadour, Holy, Harmless, and the like, when Gods faithful People are sensible that

in favour and kindness to Gods People and Church; he is removed who for a time (through Gods Permission) was so great an exercise to them, and a Disturber of their peace; beware therefore of Provoking the Lord, I warne you all in his Holy feare and dread, lest his wrath breake forth upon you unawares.

In *J. W's.* Postscript page the 9th its said, *But when temporal things hath Religion placed in them (which only Springs from the Fountaine of Life) this dishonours God, who is the Author of all true Religion, and makes it a shelter for the greatest Hypocrites and a cage for all unclean birds, to chatter against the Righteous, &c.*

Ans. To be really Religiously concern'd in temporal things is no dishonour to God, for he is the Author thereof, and the Holy Apostle *James*, was mistaken if the Reall and Religions practise of temporal things, be not a part of the pure and undefiled Religion, who saith, that *pure Religion and undefiled before God and the Father is, to visite the Widdow and the Fatherless in their Affliction, &c.* Ja. Chap. 1st. verse the last, and whether these be not temporal or outward things or practices, though springing from God the Fountaine of life and all true Religion, let them that knows what true Religion is Judge: how hath wrath and prejudice besotted you, thus to confound your selves and gainsay the Truth, and how evident is it by your want of a bridle to your tongue, that you are but only seemingly Religious, which is your shelter for your great Hipocrisie and the cage where the unclean birds make their Nest to chatter (if I may without offence give you your own words) against the Righteous.

In page the 11th its said, *If they could make any thing of evil appear in him (meaning, J. S.) Either in life or conversation, &c.* And in page 13th. *Since his opposers did not prove, while he was living, &c.*

Answer. It hath been evidently made appear, and proved to his Face, as also in several manuscripts, that had Relation thereto, and that while he was living, that he caused, strife division and

Sepera-

Seperation, also that he used many Ignoble and Indirect wayes to avoid Sufferings to Truths dishonour, which is mater of evill fact in life and conversation, so your false Conclusion falls to the ground, for enough hath been proved against him.

Page the 13th you say, *If any shall endeavour to defame him in his Christian reputation, now he is gone, doubtless it will rather seem to us or any moderate sober People, to Savour of a Spirit of malice and prejudice, then of the Spirit of Christianity and common Civility.*

Ans. That he is gone is true, and much of his Christian reputation amongst the faithfull Friends of Truth long before also, and what you may judge of any ones concern for Truth in this kind, you ministring the occasion by your false and fruitless praise of him, I am not much careful, being that you have so far manifested your own Spirit to Savour of malice and prejudice, and nothing of either Christianity or common civility, in reflecting upon the dead, without any occasion given that I know of, as in page the 8th. *By name*, and in page the 32th, with what Infamy you may Invent, as a Foole and mad, and else where more hiddenly and that which aggravates your uncharitableness and Incivility, is that you know he had acknowledged his weakness and mistake in that matter before his death and how know you but that his offence is remitted? and then how do you agree with your own sence, viz. that Condemnations ought not to continue longer then the offence? but now, what thinke you will sober People Judge of your Spirit, but that it savours ranke of malice, and is it grieve you that Truth should be spoken of *J. S.* and his truthlike practises discovered, remember you gave the occasion, and if you please you may be wiser in this case for the Future.

Another most wretched and Slanderous reflection, I cannot pass over in Silence in the said 13th page of your Booke, its as followeth, *We (say you) have observed, that not one Man we know of who hath a publick Testimony, and doth not conform unto orders and Ce-*

remories

remónies as aforesaid, that is, now owned or accounted of as formerly by those who have appeared against him (meaning, J. S.) or are hot or Zealous for Orders, &c. Although such nonconformists are as blameless in their lives and conversations, and as sound in their Doctrine as formerly; yet we find that they are either publicly disowned, or else privately calumniated and disliked withall; and on the other hand, we have likewise observed, that if others that are conformable, and Preach up the Orders, &c. are guilty of such things as in Truth cannot be justified; Yet such Persons are either owned or at least wise, not publicly reprov'd, that we know of; and therefore we say unto such as doth thus turne Justice and true Judgment backward, and endeavour to smother over the Errors (either in Doctrine or life and conversation) of the guilty, and to condemn the Innocent, &c.

Although you have been long-winded to wind up your wretched and Scandalous Charge to that height, of turning Justice and true Judgment backward, in smothering over the Errors of the Guilty, and condemning the Innocent, yet you will pant out your last breath before you prove it against Gods People, upon whom you would fasten the same, but cannot: your Charge we deny, as false, forged, and grossly wicked, and Slanderous with a Witness: may it not justly be said of you as it was said of some of old, Your throat is as an open Sepulcher? how have you vented your Gall and Bitterness! But go to your taske first, prove and manifest those Orders and Ceremonies, that are superfluous, prescribed by Men and fallen Man, in what they consist, and who are those Men and fallen Man that prescribes them, and who are the Preachers of them up, and are hot and zealous for them; who are erroneous in life, conversation or Doctrine, and yet either owned or not reprov'd, who it is that's Guilty of such things that in truth cannot be justified, and who it is that owns them that's so Guilty, and condemns and disowns the blameless, be plain and pertinent in your Proof, or else forever stop your Mouths, that you

you have opened so wide to Slander: The Lord rebuke your wicked worke, and he will rebuke it, and reward you also according to your deeds, if you repent not, God grant you may find a place; How have you gratified Persecutors and bad Spirits? will they not hugg you for your worke, and returne you thanks for the Weapon, you have put into their hands?

Further you say, *If any Friendly Reader should suppose, that the publication of this, &c. May give occasion, &c. Because something therein may seem to reflect somewhat hard in General, &c. and so for that reason the Reader (who loves to be quiet, &c. doth dislike the Publication hereof.*

Answ. Well may the Friendly Sober Reader, that loves to be quiet, not only dislike your Publication of so many Clamorous, and base reflections in general terms without any Proofs, but also Judge them, (and that by that same Rule that you have prescribed, *that a Tree is best known even by its Fruits*) to be the Fruit of a disquieted, restless, troublesome, bitter Spirit, and so I leave it with you.

In page the 14th you say, *we cannot in our present apprehensions expect, but that his Opposers will endeavour to invalidate our Testimony, &c.* Again you say, *For any to thinke that a Testimony for him can be given, and not to reflect on some of his* (meaning, J. S's.) *Opposers, &c. It is vaine for any so to suppose, but this we assure the tender Reader, that we have been as sparing, as with clearness of conscience we could.*

Answ. There was great reason for you so to apprehend, especially considering how false and wicked your reflecting Testimonies prove, being examined by the line of Truth: And if you would have had it to have past without reprehension, then you should have been so wise as to have kept it from such as knew J. S. And his Practices (at least in the North) better then yourselves. And if your apprehension of Invalidating of your Testimonies, had deterred you from publishing the same, then your

consciencs would not only have been clear, but also your shameless.

In page 22th, you say he, to wit *J. S.* Was alwayes a very plain-hearted Man, in plainness, speaking the Truth to the Face, and never could endure either in himself or others, *Whispering or Backbiting*, but would sharply reprove it, &c.

Ans. This I affirm (from my own certain Knowledge, and many others by experience can confirm the same) to be an absolute untruth, and downright falshood, for *Whispering & Backbiting*, behind backs in holes and by fire-sides, hath been a great part of his work in late Years; where he hath whispered against and backbitten several, that he never speak to the Faces of in plainness, as to the matter if at all, and by this kind of dark work did he sow the Evil Seed of Strife and Prejudice, in such as had an Ear and Heart open to receive the same.

In page the 24th, *R. A.* saith, *Watch in the Light of the Son of God, against that Spirit in you that lusts to Envy, or to Hate, Oppose, or Persecute your Brethren.*

Ans. It's from that Spirit that lusteth to Envy that his Testimony hath sprung; it savours strongly thereof, and he is advised to take the good Counsel he gives, and to keep in remembrance what he hath cited out of *John*, viz. *He that saith he is in the Light, and hateth his Brother, is in Darkness, and walketh in Darkness, and knoweth not whither he goeth, because the darkness hath blinded his Eyes.* For this he may properly apply at home, being suitable to his Condition, and he further questions concerning *J. S.* on this wise, viz. *Have you known him to have been a Man of Evil Life.*

Ans. Yea, in his Strife, Division, Discord and Seperation; again he Queries, *Hath he Committed any Evil against God, his Truth and People?*

Ans. Yea, the aforesaid Strife, Division, Discord and Seperation, that he with others have run into, is matter of Evil Fact;

Fact, against God, his Truth and People: Again saith he, *Did J. S. bring in any Innovations amongst Gods People.*

Answ. Yea, in flying in time of Persecution, and also in leading others into that untruth-like Practice, for these things were not known nor practised amongst Gods People in the Beginning.

And further he *Queries* thus, (*viz.*) *Hath he builded again any of those things that he by his Ministry destroyed in others.*

Answ. What he destroyed in others by his Ministry, let the effects of his Ministry demonstrate, this I know that he hath been an Instrument, to revive that in many which Truth had in some measure destroyed, as witnes, the frequent *Tythe-paying* of most of them (if any be clear) whom he led into and joyned with in a Separation in the North, whom some of them through the Power of Truth, once had a Testimony against *Tythes* to Sufferings, but now can many of them pay them to Priests and others with their own hands, and others of them in a more obscure way; and these are causes wherefore many have appeared against him in Testimony, not to hate him, for thy hateful Words of hating him are Detected, Denied, and trampled upon.

In Page the 25th, it's said, *He much desired and Prayed for Quietness and Unity, &c.*

Answ. If he had been in the Spirit and practice thereof, then it would have demonstrated his desires and Prayers on that account to have been sincere; but as he was not, it's evident his Desires and Prayers were not acceptable to God.

In Page 26th, you say, *When Tryals and Sufferings have attended Friends, &c. he hath been an Encourager and Strengtheners to many therein.*

Answ. He was a discourager and weakner of many Professors of Truth in his latter Years, as by his frequent flying upon se-

veral Occasions, Sufferings attending, is fully manifest: how did he encourage any at the Meeting of *VVarth* afore said?

Again, in the same page 'tis said, *I have often heard him speak much in commendation of many Antient Brethren which are deceased.*

Answ. Yea, So have I too, but to an Evil end, even that he might thereby gain the more upon the affections of such as had truly esteemed of such Deceased Brethren, for their work sake, and also have the greater advantage, to buz into their Eares the prejudice he had conceived against many faithful Brethren living, who had been most concerned in opposing him in the practice of those things that make not for Peace, amongst Gods People, neither tends to the glory of God:

In page 32th, *Thomas Curtis*, tells of the Reproaches and hard Speeches he hath met with, and of endeavours to hedge up his way, and of being called to an account about J. S's Behaviour, and matters laia to his Charge, yet (saith he) proving them false, the Reporters have confessed to the Glory of God, that J. S. was not the Man.

Answ. What, not the Man that caused the Doors to be shut against the Souldiers and Officers, leaving Preaching at the noise of their approaching, Flying to hide himself as afore said; what not the Man that led Friends into hidden and obscure places, in time of Persecution, when a Boy was set to watch if Informers came, and for what end, but to give notice by sign or otherwise; the Expressions that have been heard from him by several to that effect, in part at least, evinceth that to be the end of that Boys watching, viz. *That if he had but any sign or token, if but by treading upon his Foot, he could leave Preaching,* which words were proved to his Face when Living, more then once; or is not he the Man, or one of the Men at least, from whom the Strife, Division, Discord and Seperation, chiefly sprang in the North, and by him spread into some parts of both West and South; If these, or any of these, were the Reports

Or Behaviours thou was called to an account about, thou could not prove them false; had it not been more like Honesty, if thou had mentioned what the Reports and Behaviours thou reports thou proved false, and against whom, that so it might have been known, whether thy report in Print had been true or false, as thou hast not; Is there not some doubt of the Truth of them: however, if any have falsely reported of him, let them bear it, yet that will not clear him from the aforesaid matters, & for thee to applaud him in so high a strain of Praises, it will rather tend not only to thy Reproach, but also to the hedging up of thy way among the Upright in Heart: I am heartily sorry to see thy Hand to such a Work in Print, and with sincerity can Pray, that thou and all concerned may come to see the Evil tendency thereof.

Again T. C. further saith of J. S. *Thou wentest from the South to the West, taking thy leave of thy Friends, thou returned into the North, &c. visiting the People of the Lord.*

Ans. How dost thou know whom he visited in the North? Or they to be his People that he visited there? Hath not the Fruits of most of them declared them to be wofully revolted from the Lord and the Testimony of Truth, into Tyth-paying, Marrying with Priests; flying in times of Persecution; and Separation from Gods Faithful People, such like had most of his Visits and Company; and may it not in reason be feared that too many of them thou calls his Friends; are not clear in such matters, both in South and West, however not amongst any Friends in Truth did he meet in the North after his last return thither; but those that would yet be so called, though separate from Friends, except once at Kendal, and there by the Upright and Faithful to God was denied, and his Testimony as not seasoned with Life, the which did so vex him, to whom you do in several parts of your Book ascribe so great a share of Patience, that he with some of his Companions in the Separation, who at that time

came

came with him for Company to that Meeting, about the middle time thereof appointed another Meeting, and rushed out of that Meeting so rudely as was shameful; yet notwithstanding upon cooler Thoughts, *F. S.* with some others returned back and staid almost to the end, though some went clear away.

This is that Meeting mentioned by *F. W.* in page the 8th, where he saith, *He* (meaning *F. S.*) *cleared his Conscience in Testimony to the antient Truth.* But I may *Query*, how *F. VV.* came to know that he cleared his Conscience? seeing he appeared in such Disorder and Confusion, in rushing out of the Meeting before it was ended, and then coming in again, yet venter you will, though to your damage, to extol him, whose Works praise him not, as you do.

Page the 33th, in that you call an *Elegy* of *F. S.* it's said, *They would not believe that he spoke Truth, this did him sorely grieve, oppressing Sorrows did his Body pine, rending his Soul with grief from time to time, &c.*

Ans. That he spoke Truth in his latter time, when he pretended to Love and Unity, none that knew his Workes and Fruits to tend absolutely to the contrary, had just cause to believe him, and if he was so sorely grieved, as is said, to the rending of his Soul and pining of his Body, wherein did the great Patience that you again and again say he was so plentifully endued withal appear? Do you not contradict your selves, or one another.

Again in page the 34th, *F. R.* saith, *But silence shall apologize for me, as one that lives and loves above all strife.*

Ans. If indeed thou had'st loved and lived as thou pretends, above all strife, silence would indeed in this matter have been thy apology, or else thy Song would have had a lovely tune.

Page the 35th, in another Song subscribed *F. C.* it's said of *F. S.* *Truth against Tradition thou didst well maintain, &c.*

Ans.

Ans. What Traditions mean you be plain? Traditions of Men we deny, yet Traditions may be and are both owned and followed, if the Apostles Phrase of Traditions may be used without procuring your Displeasure; did not the Apostle advise the Saints to observe or keep the Traditions given or delivered to them? was Truth to be maintained against them? no; Truth leads into the same: But would not *J. C.* his Song have had a more pleasant sound in concord, if that jarring string had been broke or taken away, which makes such clamorous Rumbling, Jarring, noise of Tradition, Innovation, Rules made by Man turned into Law, &c. which sound too loudly of Discord; I am really sorry to see *J. C.* to such a Work in Print, more grave and honourable Work might much better have beseeemed him.

In the same page appears *Charles Harris*, making mention of the Apostles Words to *Gaius* wherein the Apostle reprehends the love to prehemicie in *Diotrephes* and his Malicious Prating, &c.

Ans. May not *C. H.* very aptly apply at home, on the account of Preheminency and Prating? who hath more imitated *Diotrephes* in loving Prehemicie and Prating with malicious words then himself.

In the next following Page, he tells how he had known *J. S.* for many Years, and never found him but to be a Man of Peace: and a few lines after saith, So whether it be better to judge a Man by his own Words and Deeds, or by ones own Imagination, called sense, let the Charitable Reader judge.

Ans. If it be better to judge of *J. S.* by his Deeds of Strife, Division and Seperation, then the unbyassed Charitable Reader may conclude, that what *C. H.* gives as his sense of *I. S.* being a Man of Peace, is but Imagination and Presumption.

He further saith, It hath frequently been Reported that *J. S.* was a Tyth-payer:

Ans. But who they are (or have been) the frequent reporters thereof he mentions not, wherefore may it not reasonably be

con-

concluded that he is one of them that saith, *Report and we will Report it*, as he hath done in Print, without manifesting his *Reports* to be true; however, whether he have any ground or no for his Reported Reports of *J. S.* being a Tyth-payer; yet ther's ground enough from his practice, to Judge him an Incourager of Tyth-payers, in as much as he made such his Associates and Companions in several Subscriptions, and joyned with them in a Separation from such as were faithful Witness-bearers against that Antichristion Oppressive Yoak of Tythes; representing those his Companions and Tyth-payers, to be of the Ancient Faithful, Honourable Elders in *Westmorland*, as hath been heretofore manifested in several Manuscripts (and other ways) relating to that matter to which the Reader is referred.

Again he (*viz.*) *C. H.* further saith, *That J. S. hath also been termed of a dividing Spirit; But (saith C. H.) let his Epistle speak for himself.*

Ans. Nay rather (as *C. H.* proposes) let his Deeds or Fruits speak for him; which undoubtedly proves him to be of such a dividing Spirit, and then his faire pretences in his Epistle you tell of, will appeare to be but only a shelter or cover for him, more hiddenly to promote the work of a dividing Spirit. Yet *C. H.* proceeds and saith, *that some say that J. S's Ministry was dead, to which C. H. Answeres, that he was much spent before his departure, so could not utter himself as formerly, but this was the tendancy of his words, (viz.) That if Friends did believe in, &c.*

Ans. If it be *C. H's* sence that life and power consists in a strong utterance, though of good words in Preaching, then may not his sence so called, be more properly called imagination? Is all that have strength of utterance in their Ministry powerful & living? no, no, *C. H.* himself hath not been wanting or short in that behalf, yet notwithstanding how dead and formal he in is Ministry, (as well as *J. S.*) have been, I leave to those to Judge of, who are truly sensible of, the Savour of life in themselves, and not

in their Airy Imaginations like C. H.) Further more C. H. saith ;
As for divisions that sprang up both North and South, its well known,
that it was not he (to wit J. S.) that caused them, I well remember
how it was VWestward, &c.

Ans. Is it not evident that what C. H. affirms as to divisions
 both in North and South, is not from his own knowledge or re-
 membrance, limiting the same to what was Westward, yet dreads
 not to publish so absolute a lie and falshood in Print, for it's so well
 known that J. S. was chiefly (at least one) of the Instruments
 of division, both North and South as well as Westward also ;
 So that its grossly wicked in him to affirme the contrary.

Immediatly after C. H. thus sayes, *As to what follows, if thou*
canst believe that Men mean as they speake, read on, if not, stay till thou
hast Charity.

Ans. Its not for want of Charity that I cannot here stay. The
 want of honesty and truth in such as speake faire, but act quite
 contrary, Ingages me to proceed further to manifest the same,
 by comparing J. VV. and J. S's Words with their deeds and
 practises, whereby the Tree will be better known by his Fruits,
 then Leaves, faire Shews, or vaine Imaginary Reports.

First J. VV. and J. S. declareth, and that on the whole matter,
 (meaning the 5 particulars following) viz. *In the fear and pre-*
sence of the Almighty God we declare, that we doe approve of Monthly
and Quarterly Meetings, for the necessary Services of Truth, so that
we further say, as those or any other Meetings of Friends of Truth
shall be continued to answer those Services, we believe that as it
now is, it also will become our Duty to be at Unity in the Services
thereof.

Ans. How they have practised that which they in words have
 declared to be their Duty, and as they have said in the fear and
 presence of Almighty God too, hath notoriously manifested, that
 their words are not to be Credited, being that they have wholly
 deserted such Meetings, and also from Friends in the necessary

Services thereof, wherefore such Hypocrisie is highly detestable, and shameful in the sight of God and all Men that feare his Holy name, and more especially because they have pretended, to declare the same in the feare and presence of Almighty God.

Again its said, of *J. VV.* That he Condescended to subscribe a Paper, for erecting a *Womans Meeting* in the Country, to Answer the ends, &c. *VV*hich he testifies, he then did in singleness of heart and for unitys sake, yet (saith he and *J. S.*) according to that inward sence we now have, ther appears no absolute necessity, to continue *Womens Meetings*, &c.

Ans. How quickly is *J. VV.* changed from what he said he did in singleness of heart and for unitys sake, in the erecting of, what he is now for casting down or discontinuing: Neither the singleness of heart, nor respect to unity can be an Obligation upon him; but upon both he tramples to tread down what he hath consented to the erecting of but a little before, how came *J. VV.* so quickly to change or be of another sence? was it not through the great displeasure that *J. S.* took against him for his consenting to erect a *Womans Meeting*, whereby *J. VV.* was driven out of that sence, in which he acted in singleness of heart, and had a respect to unity to be of another sence, even *J. S.*'s sence, against *Womens Meeting*. And rather then not so to beto Abandon both singlehearted els and unity, I well remember how sorely Grieved *J. S.* was with *J. W.* in this matter, and with what angry words he expressed himself upon that occasion, wishing that *J. VV.* had been in the River called *Kent* near *Rendal* to the middle, when he made that Subscription to erect a *Womens Meeting*, and that he deserved to be soundly lashed for his pains, which said *Meetings*, are to relieve the poor and further *J. S.* said at that time before several, That he would have had his hand cut off, before it should have Subscribed to the Incouraging a *Womens Meeting*; because it was so Monsterous and ridiculous a thing.

thing. And may it not be supposed, that such as this might have that Influence upon *J. VV.* as to Induce him to alter his sence.

Secondly, as to condemnations of sin, evil and looseness, they viz. *J. S.* and *J. VV.* Say, though our Brethren, see a service in recording condemnations, &c. Yet from that inward sence, &c. *VVe* see no necessity to leave them upon record to posterity, &c. But if any see Meet, &c. To leave such a Testimony, relating to themselves to posterity, we have therewith unity.

A 3^d. Let the Reader observe that they have unity, only with such condemnations or Testimonies which the Parties themselves see meet to leave upon record, who have through offence to Truth given occasion therefore; But how then, if the Party that professeth Truth, that so offends to the dishonour of Truth never be prevailed upon by the power of Truth, to condemn or give Testimony against his offence, and clear the Truth of such dishonour, he hath brought upon the same, and make record thereof to the service of Truth, both in the present and succeeding ages; must Truth still ly under the reproach? is there no other way, but by the Offenders that are hardened? yes, yes, will not in this case the Church or some Members thereof in the behalf of the whole, be under Obligation to God, to Answer the necessary End of Truths service in clearing the Truth from such offence or scandal by condemning the same: But let the Reader further observe how far their sence differs in this matter, not only from their Brethrens as they call them, but also from the sence of that Holy Spirit by which Holy Men were directed in the penning of Holy Scriptures out of which many Instances may be brought, that a record hath been made of the failings, trespasses and offences of many who have so offended against God, his Truth or People, and not by the Offenders themselves, and Condemnations or Testimony, against such offences and records made thereof, which hath continued to this very age, yet not by the

Parties themselves, also some Instances where both the Parties themselves, and others have been concern'd in giving Testimony against and leaving a record thereof, as in the case of *Corah* and his *Rebellious Associates*, of *Sauls* Rebellion, the *Israelites* Idolatry in making images of *Dauids* transgression, *Judas*'s wickedness, *Peters* failing or weaknes, *Demus* in forsaking Truth and Embracing the World, *Diotrephes* in loving preheminency and prating, with malicious words, with many more that might be mentioed, now whether their sence be one, and agree with the sence of the Holy Spirit, let the wise in heart Judge, and also whether the sence of these Men may not rather be termed Imagination and Presumption.

Thirdly, as to *Tythes*, they say, *It was never so much as in our thoughts to speak any words whatsoever to strengthen any in the payment thereof, nor yet to weaken the faith of any, &c.*

Ans. As to their thoughts the Lord best knows them, and in some measure are demonstrated to Men by their practices, their words are not to be regarded in this or some other Matters: How far they have Incouraged the payment of *Tythes*, the practice of those seperate People that they have gathered out of several Meetings to their seperate Meeting, doth loudly manifest, who the greatest part of them, (if any be clear, (that have any thing in possession that's Tythable,) do either publikly or privately pay *Tythes* to Priests and others, nay several of them grown so hardy in the matter that they will justify the same, and say they have peace therein, a woful Degeneration, and none in reason may expect that *J. W.* should either Incourage or Strengthen the faith of any, but the contrary, untill he manifest his clearness by practise.

4thly, As to groneings or sinzing, &c. Though they say, *They have not Discouraged such as have been the Fruit of the Holy Spirit,* Yet many by sad experience may testify that *J. S.*'s his practise hath been frequently known to Discourage and Judge such grow-
ing

ing, &c. as have Sprung from the Holy Spirit in its Operation, upon the hearts of Gods People.

5thly, As to flying in time of persecution, thus they say, *Those who stand not to their Testimony, but flys therefrom in the day of persecution, may truly be counted either weak in faith or departed from the faith.*

Ans^r. How just Judgment hath *J. S.* given against himself, that he was either weak in faith, or departed from the faith, in his flying in the day of persecution, aforesaid.

And for what *J. W.* and *J. S.* have said, to the two Queries proposed by themselves, and answered by Friends at *Drawell*, its full enough to stop both their own and your Mouths for ever, or at the least until you prove Friends practises Inconsistent with or out of the Power of God, mark their words Reader, (*viz.*) *For we as well as you (say they) are sensible, Apostates and bad Spirits have used Arguments deduceable, from such principles of Truth to oppose the Power of God it selfe, and the practise of Gods People in the Power.* Now see how you are manifested (by what they have fairly Granted) to be the Apostates and bad Spirits, who have from the Notion of such Principles of Truth deduced your Arguments to oppose the Power of God it selfe, and Friends practice in the Power in things relating to Discipline, and Order that you have made so Hideous noise against, like other Apostates and bad Spirits gone before you, as *J. Bullock*, *R. Rich*, *J. Pennymann*, and others after them, *W. Rogers*, *T. Crispe*, and *F. Buzz*, your worke bespeakes you, to be exactly tracing their steps, would God you could see it, and repent in time.

Now as to that which you call *J. S.*s. Epistle, that you have Printed, I shall in short say, that if his fair words and pretences therein had been reall relating to the bringing back such as had separated from established Monthly and Quarterly Meetings in *Westmorland*, he would then, when with and amongst them so separated, have practised accordingly, and not have

Incon-

Encouraged their separation by associating & joyning with them, in their separation; so that it plainly appears what he wrote was feigned, and unsuccessful, as to the accomplishment of what he in words pretends, and tends only to the discovery of his deceitful heart, his Fruits and practises, in this and all other matters, being a more certain way to Judge him off by, then all his fair pretences in words whilst practicing contrary.

Several Contradictions and gross reflections with perverse Insinuations might be spoken to, which for brevities sake are passed over in Silence, having already swelled beyond what I thought of in the beginning of this work, through the many occasions by you ministred: Wherefore I shall now take a short Observation of your conclusion where you say; *We know nothing that he, meaning J. S.) either held or practiced on a Religious Account; but what was agreeable to the Scripture and the Testimony of Gods Spirit as received amongst us in the beginning.*

Ans. If you have been so Ignorant of his practises hitherto, you need be so no more, except you chuse willfully to be Ignorant, from whence it's to be feared your Ignorance hitherto hath been occasioned; otherwise his Paper of Condemnation at *Drawell*, and his owning it at *London*, according to the plain & simple sence, that the words Import, if nothing had been practiced by him, but what had been according to the Testimony of Gods Spirit, then what did he and *J. W.* condemn? For I doubt not but all or most of you have seen the said Papers; And further more by what is before written, you may see if you will that his practise in Division and fleeing in the day of Persecution, &c. is neither agreeable to Gods Spirit, nor Friends practice in the beginning, but if you will be Ignorant and chuse it rather, you may be so still.

And to what you say of the Israelites, ingiving their Ear-rings and Jewels of prey to *Gideon*, to make a Golden *Ephod*, &c. You may very aptly apply to *J. S.* Your *Gideon* and your selves:

For

For what have you withholden from *J. S.* Whether it were prey or otherwise, so that you might exalt his praise? And if you will be so blind as not to see the evil Snare, it already hath and may more abundantly bring upon you who can helpe it: you must take it for your Lot.

Now for a Conclusion and the Information of all such as desires to know what's become of them that seperated from Friends in *Westmorland* in the North, with *J. W.* and *J. S.* and joynd in Subscription with them which were in the whole County, 87. Now I say, about Sixteen Persons came from them to Friends again long since, (as hath been formerly related upon several Occasions) and joynd with Friends in the service of Truth, in their Monthly and Quarterly Meetings; several others of those seperate Subscribers are gone to the Steeple-house, (whose names may be presented if any desires, upon notice thereof) and into that looseness of Life that's a shame to sober Men that never professed Truth, and near one score of them also removed by Death; so that their number is come to a very few; which that I may manifest in short, I shall give the Reader an account of the Number that *J. S.* prevailed upon, in the Meeting called *Preston-Meeting*, to which Meeting both he and my self belonged, before he seperated from us, by which the Reader may Judge of the other several Meetings out of which they gathered their aforesaid number of Subscribers.

The Number that Subscribed with *J. S.* and the rest, out of the aforesaid Meeting of *Preston*, were Thirty Four; of which Eleven long since (who were unwares simply betrayed by *J. S.* and others into that Subscription) came off, and gave Testimony against that Subscription, as tending to Strife and Division; and joynd with Friends as aforesaid; and *J. S.* with Twelve more, several of them the greatest Promoters of that Subscription and Separation, are taken away by Death; so that here remains but only Ten of those Thirty Four aforesaid, that signed that

that Paper, which was as the Foundation of their Separation; and one of them so far degenerated from the very name of the Profession of Truth, that he comes not amongst themselves of the Separate Meeting, his Meetings being most frequently at Alehouses, with Drunkards like himself, and if any question the Truth hereof, they may have his Name and Proof by many Witnesses, upon Notice given.

Now is it not sad that so many of you should appear in abetting that which the Lord hath thus confounded, and is bringing to nothing, and in the Praise of him who was one of the greatest Promoters thereof (to wit the Separation.) Will you still continue in that Ignorance and Blindness, to your own shame and infamy; God grant you may Repent before the Lord cease striving with you, and a Place of Repentance cannot be found.

So having thus far eased my Spirit, shall leave the Issue to the Lord.

T. C.

THE END

